



Mr Addison.

J. Kneller pinx.

M. J. Gouche sculp.

MAXIMS,
OBSERVATIONS
AND
REFLECTIONS.

DIVINE, MORAL and POLITICAL.

By Mr. ADDISON.



The Second Edition.

L O N D O N:

Printed for E. Curll, at *Pope's Head*, in *Rose-
street*, *Covent-Garden*. 1736. Price 1s. 6d.

M A X I M S

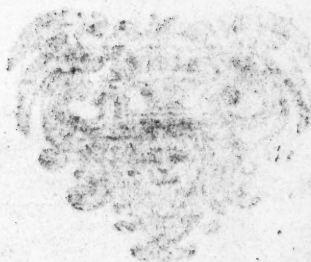
OBSERVATIONS

AND

REMARKS

During a Voyage to the West Indies

BY M. ADDISON.



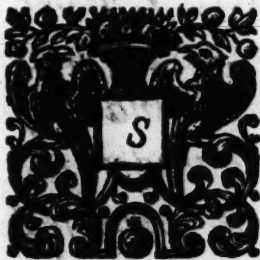
The Second Edition.

L O N D O N

Printed for E. Curll, at the Sign of the Gun, in St. Dunstons Church-yard, 1703.



TO THE
READER.

INCE these kind of
Extracts are now be-
come so much in Vogue,
and Mr. Archdeacon
Echard has spoken so
fully of their general Use, * it is
only thought proper to assure the
Reader, that these Collections are
faithfully made from the Writings
of that excellent Author whose Name
they bear.

*Sir Richard Steele has been chief-
ly my Guide in this matter; for I*

A 3 *have*

* Maxims, &c. Collected from the Writings of Archbishop
Tillotson, Bishop Atterbury, Dr. South, &c.

have consulted no other Spectators
but those marked with the Letters
C. L. I. O. nor any Guardians but
those with a Hand. The Papers on
Milton's Paradise Lost, I have passed
over, because they are separately
printed to bind up with that excel-
lent Poem.

As for the Freeholder, I never
heard of any Competitor; and
from the Tatler, I cannot find any
Papers that properly fall under the
the Topicks which I have proposed
in the Scheme laid down for this
Undertaking.

Redbourne, near St.
Alban's June 15,
1719.

Cha. Beckingham.



MAXIMS,

A True Copy of the last
WILL and TESTAMENT of
Joseph Addison, Esq;

IN the Name of GOD, Amen. I
JOSEPH ADDISON, now of the Parish
of *Kensington* in the County of *Middlesex*,
Esq; being of sound and disposing Mind
and Memory; yet, considering the Uncer-
tainty of this mortal Life, do think it ne-
cessary to make and ordain this my last
Will and Testament, which is as follow-
eth:

Imprimis, I give and bequeath unto my
dear and loving Wife, the Countess of
Warwick and Holland; her Heirs, Exe-
cutors, and Assigns, *All and singular* my
real and personal Estate, whatsoever and
wheresoever, of which I am now seized
or possessed, or intituled unto; upon this
Condition, that my said dear Wife shall
out of my said Estates, pay, within half a
Year after my Decease, the Sum of 500 l.
to my Sister Mrs. COMBES, and the Yearly
Sum of 50 l. to my Mother, now living at
Coventry, during her Life, by half Yearly
Payments, *viz.* at *Michaelmas* and *La-*
dy-Day, the first of the said Payments to
a be

®

The last Will of J. ADDISON, Esq;

be made at the *first* of the said Feasts that shall happen next after my Decease; and I do make and ordain my said dear Wife Executrix of this my last Will: And I do also appoint her to be Guardian of my dear Child CHARLOTTE ADDISON, until she shall attain her Age of 21, being well assured that she will take due Care of her Education and Maintenance, and provide for her in Case she live to be married.

Item, I do hereby revoke all former Wills by me made: In Witness whereof I have hereunto set my Hand and Seal this 14th Day of *May*, in the 5th Year of the Reign of our Sovereign Lord King GEORGE, and in the Year of our Lord, 1719.

JOSEPH ADDISON.

Signed, sealed, published, and declared by the said *Joseph Addison* to be his last Will, in the Presence of us, who have in his Presence, and by his Order, subscrib'd our Names as Witneses thereunto.

THOMAS MARRIOTT,

THOMAS JUDD,

WILLIAM NICHOLSON.



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MAXIMS, OBSERVATIONS, &c. *

OF CONSCIENCE.



Good Conscience is to the Soul, what Health is to the Body; it preserves a constant Ease and Serenity within us, and more than countervails all the Calamities and Afflictions which can possibly befall us. I know nothing so hard for a generous Mind to get over, as Calumny and Reproach; and cannot find any Method of quieting the Soul under them, besides this single one, of our being conscious to our selves that we do not deserve them.

* *Selected from the GUARDIAN.*

B

OF

OF RELIGIOUS FEAR.

Religious Fear, when it is produced by just Apprehensions of a Divine Power, naturally overlooks all human Greatness that stands in Competition with it, and extinguishes every other Terrour that can settle itself in the Heart of Man; it lessens and contracts the Figure of the most exalted Person; it disarms the Tyrant and Executioner, and represents to our Minds the most enraged and the most powerful, as altogether harmless and impotent.

There is no true Fortitude which is not founded upon this Fear, as there is no other Principle of so settled and fixed a Nature. Courage that grows from Constitution, very often forsakes a Man, when he has Occasion for it; and, when it is only a Kind of Instinct in the Soul, breaks out on all Occasions, without Judgment or Discretion. That Courage which proceeds from the Sense of our Duty, and from the Fear of offending him that made us, acts always in a uniform Manner, and according to the Dictates of right Reason.

What can the Man fear, who takes Care, in all his Actions, to please a Being that is Omnipotent? A Being who
is

is able to crush all his Adversaries? A Being that can divert any Misfortune from befalling him, or turn any such Misfortune to his Advantage? The Person who lives with this constant and habitual Regard to the great Superintendant of the World, is indeed sure that no real Evil can come into his Lot. Blessings may appear under the Shape of Pains, Losses, and Disappointments, but let him have Patience, and he will see them in their proper Figures. Dangers may threaten him, but he may rest satisfied, that they will either not reach him, or, that if they do, they will be the Instruments of Good to him. In short, he may look upon all Crosses and Accidents, Sufferings and Afflictions, as Means which are made Use of to bring him to Happiness. This is even the worst of that Man's Condition whose Mind is possessed with the habitual Fear of which I am now speaking. But it very often happens, that those which appear Evils in our own Eyes, appear also as such to him who has Human Nature under his Care, in which Case they are certainly averted from the Person who has made himself, by this Virtue, an Object of Divine Favour.

OF JUSTICE.

THERE is no Virtue so truly great and God-like as JUSTICE. Most of the other Virtues are the Virtues of created Beings, or accommodated to our Nature as we are Men. JUSTICE is that which is practised by God himself, and to be practised in its Perfection by none but him. Omniscience and Omnipotence are requisite for the full Exertion of it. The one, to discover every Degree of Uprightness, or Iniquity in Thoughts, Words and Actions. The other, to measure out and impart suitable Rewards and Punishments.

As to be perfectly just is an Attribute in the Divine Nature, to be so to the utmost of our Abilities is the Glory of a Man. Such an one, who has the publick Administration in his Hands, acts like the Representative of his Maker, in recompensing the Virtuous, and punishing the Offender.

When a Nation once loses its Regard to JUSTICE; when they do not look upon it as something venerable, holy and inviolable; when any of them dare presume to lessen, affront, or terrify those who have the Distribution of it
in

in their Hands; when a Judge is capable of being influenced by any Thing but Law, or a Cause may be recommended by any Thing that is foreign to its own Merits, we may venture to pronounce that such a Nation is hastening to its Ruin.

JUSTICE discards Party, Friendship, Kindred, and is therefore always represented as blind, that we may suppose her Thoughts are wholly intent on the Equity of a Cause, without being diverted or prejudiced by Objects foreign to it.

OF CHARITY.

CHARITY is a Virtue of the Heart, and not of the Hands, says an old Writer. Gifts and Alms are the Expressions, not the Essence, of this Virtue. A Man may bestow great Sums on the Poor and Indigent, without being Charitable, and may be Charitable, when he is not able to bestow any Thing. Charity is therefore a Habit of Good-Will, or Benevolence, in the Soul, which disposes us to the Love, Assistance, and Relief of Mankind, especially of those who stand in Need of it. The poor Man, who has
this

this excellent Frame of Mind, is no less intitled to the Reward of this Virtue, than the Man who founds a College.

OF KNOWLEDGE.

Knowledge is indeed that which, next to Virtue, truly and essentially raises one Man above another. It finishes one Half of the human Soul. It makes Being pleasant to us, fills the Mind with entertaining Views, and administers to it a perpetual Series of Gratifications. It gives Ease to Solitude, and Gracefulness to Retirement. It fills a public Station with suitable Abilities, and adds a Lustre to those who are in the Possession of them.

Learning, by which I mean all useful Knowledge, whether speculative or practical, is in popular and mixed Governments, the natural Source of Wealth and Honour. If we look into most of the Reigns from the Conquest, we shall find, that the Favourites of each Reign have been those who have raised themselves. The greatest Men are generally the Growth of that particular Age in which

which they flourish. A superiour Capacity for Business, and a more extensive Knowledge, are the Steps by which a new Man often mounts to Favour, and outshines the rest of his Contemporaries. But when Men are actually born to Titles, it is almost impossible that they should fail of receiving an additional Greatness, if they take Care to accomplish themselves for it.

OF NOBILITY.

WE ought in Gratitude to honour the Posterity of those who have raised either the Interest, or Reputation of their Country, and by whose Labours we ourselves are more Happy, Wise, or Virtuous, than we should have been without them. Besides, naturally speaking, a Man bids fairer for Greatness of Soul, who is the Descendant of worthy Ancestors, and has good Blood in his Veins, than one who is come of an ignoble and obscure Parentage. For these Reasons I think a Man of Merit, who is derived from an illustrious Line, is very justly to be regarded more than a Man of equal Merit, who has no Claim to hereditary

editary Honours. Nay, I think those who are indifferent in themselves, and have nothing else to distinguish them, but the Virtues of their Forefathers, are to be looked upon with a Degree of Veneration, even upon that Account, and to be more respected than the common Run of Men, who are of low and vulgar Extractions.

After having thus ascrib'd due Honours to Birth and Parentage, I must, however, take Notice of those, who arrogate to themselves more Honours than are due to them on this Account. The first are such who are not enough sensible that Vice and Ignorance taint the Blood, and that an unworthy Behaviour degrades and disennobles a Man, in the Eye of the World, as much as Birth and Family aggrandize and exalt him.

The second are those who believe a new Man of an elevated Merit, is not more to be honoured than an insignificant and worthless Man, who is descended from a long Line of Patriots and Heroes; or, in other Words, behold with Contempt a Person who is such a Man as the first Founder of their Family was, upon whose Reputation they value themselves.

There

There are some whose 'Quality fits uppermost in all their Discourses and Behaviour. An empty Man of a great Family is a Creature that is scarce conversible: You read his Ancestry in his Smile, in his Air, in his Eye-brow; he has indeed his Nobility to give Employment to his Thoughts; Rank and Precedency are the important Points which he is always discussing within himself.

To conclude, There is nothing more easy than to discover a Man whose Heart is full of his Family; weak Minds; that have imbibed a strong Tincture of the *Nursery*, younger Brothers that have been brought up to Nothing, superannuated Retainers to a great House, have generally their Thoughts taken up with little else.

But on the other Hand, as the Actions of our Ancestors and Forefathers should excite us to every Thing that is Great and Virtuous; so a Regard to our Posterity, and those who are to descend from us, ought to have the same Kind of Influence on a generous Mind. A noble Soul would rather die than commit an Action that should make his Children blush, when he is in the Grave, and be looked upon as a Reproach to those who shall live a hundred Years after him. On

the contrary, nothing can be a more pleasing Thought to a Man of Eminence, than to consider that his Posterity, who lie many Removes from him, shall make their Boast of his Virtues, and be honoured for his Sake.

OF FALSE GALLANTRY.

THere are a Sort of Knights-Er-rant in the World, who, quite contrary to those in Romance, are perpetually seeking Adventures to bring Virgins into Distress, and to ruin Innocence. When Men of Rank and Figure pass away their Lives in these Criminal Pursuits and Practices, they ought to consider, that they render themselves more vile and despicable than any innocent Man can be, whatever low Station his Fortune or Birth have placed him in. Title and Ancestry render a good Man more illustrious, but an ill one more contemptible.

I have often wondered, that these De-flowers of Innocence, though dead to all the Sentiments of Virtue and Honour, are not restrained by Compassion and Humanity To bring Sorrow, Confusion and Infamy into a Family, to wound the Heart of

a tender Parent, and stain the Life of a poor deluded young Woman with a Dishonour that can never be wiped off, are Circumstances, one would think, sufficient to check the most violent Passion in a Heart, which has the least Tincture of Pity and Good-nature. Would any one purchase the Gratification of a Moment at so dear a Rate? and entail a lasting Misery on others, for such a transient Satisfaction to himself? nay, for a Satisfaction that is sure, at some Time or other, to be followed with Remorse?

Of the CONDUCT of FAMILIES.

IT is a melancholy Thing to see a Coxcomb at the Head of a Family: He scatters Infection through the whole House, his Wife and Children have always their Eyes upon him: If they have more Sense than himself, they are out of Countenance for him; if less, they submit their Understandings to him, and make daily Improvements in Folly and Impertinence. I have been very often secretly concerned, when I have seen a Circle of pretty Children cramped in their natural Parts, and prattling even below themselves, while they are talking after a Couple of

C 2.

filly

filly Parents. The Dulness of a Father often extinguishes a Genius in the Son, or gives such a wrong Cast to his Mind, as it is hard for him ever to wear off. In short, where the Head of a Family is weak, you hear the Repetitions of his insipid Pleasantries, shallow Conceits, and topical Points of Mirth, in every Member of it: His Table, his Fire-Side, his Parties of Diversion, are all of them so many standing Scenes of Folly.

This is one Reason why I would the more recommend the Improvements of the Mind to my Female Readers, that a Family may have a double Chance for it, and, if it meets with Weakness in one of the Heads, may have it made up in the other.

It is indeed an unhappy Circumstance in a Family, where the Wife has more Knowledge than the Husband; but it is better it should be so, than that there should be no Knowledge in the whole House. It is highly expedient that at least one of the Persons, who sits at the Helm of Affairs, should give an Example of good Sense to those who are under them, in these little domestick Governments.

If Folly is of ill Consequence in the Head of a Family, Vice is much more so, as it is of a more pernicious and of a more contagious Nature. When the Master is a Profligate,

gate, the Rake runs through the House: You hear the Sons talking loosely, and swearing after their Father, and see the Daughters either familiarized to his Discourse, or every Moment blushing for him.

The very Footman will be a fine Gentleman in his Master's Way; he improves by his Table-Talk, and repeats in the Kitchen what he learns in the Parlour: Invest him with the same Title and Ornaments, and you would scarce know him from his Lord; he practises the same Oaths, the same Ribaldry, the same Way of Joking.

It is therefore of very great Concern to a Family, that the Ruler of it should be wise and virtuous: The first of these Qualifications does not indeed lie within his Power; but, though a Man cannot abstain from being weak, he may from being vicious. It is in his Power to give a good Example of Modesty, of Temperance, of Frugality, of Religion, and of all other Virtues, which, though the greatest Ornaments of Human Nature, may be put in Practice by Men of the most ordinary Capacities.

As Wisdom and Virtue are the proper Qualifications in the Master of a House, if he is not accomplished in both of them, it is much better that he should be deficient in the former, than in the latter, since the Consequences of Vice are of an infinitely

nitely more dangerous Nature than those of Folly.

The QUALIFICATIONS of a Good WIFE, from Sir THOMAS MORE's Latin Original.

MAY you meet with a Wife who is not always stupidly silent, nor always prattling Nonfense! May she be *Learned*, if possible, or, at least, capable of being made so! A Woman thus accomplished will be always drawing Sentences and Maxims of Virtue out of the best Authors of Antiquity: She will be *herself* in all Changes of Fortune, neither blown up in Prosperity, nor broken with Adversity: You will find in her an even, chearful, good-humoured Friend, and an agreeable Companion for Life: She will infuse Knowledge into your Children with their Milk, and from their Infancy train them up to Wisdom. Whatever Company you are engaged in, you will long to be at Home, and retire with Delight from the Society of *Men*, into the Bosom of one, who is so dear, so knowing, and so amiable. If she touches her Lute, or sings to it any of her own Compositions, her Voice will sooth you in
your

your Solitudes, and sound more sweetly in your Ear, than that of the Nightingale : You will waste with Pleasure whole Days and Nights in her Conversation, and be ever finding out new Beauties in her Discourse : She will keep your Mind in perpetual Serenity, restrain its Mirth from being dissolute, and prevent its Melancholy from being painful.

OF PRIDE.

THERE is no Passion which steals into the Heart more imperceptibly, and covers itself under more Disguises, than PRIDE. I have been always wonderfully delighted with that Sentence in Holy Writ, *Pride was not made for man*. There is not indeed any single View of Human Nature, under its present Condition, which is not sufficient to extinguish in us all the secret Seeds of Pride ; and, on the contrary, to sink the Soul into the lowest State of Humility, and what the Schoolmen call Self-Annihilation. Pride was not made for Man ; as he is,

- I. A sinful,
- II. An ignorant,
- III. A miserable Being.

There

There is nothing in his Understanding, in his Will, or in his present Condition, that can tempt any considerate Creature to Pride or Vanity.

These three very Reasons why he should not be proud, are notwithstanding the Reasons why he is so. Were he not a sinful Creature, he would not be subject to a Passion which rises from the Depravity of his Nature: Were he not an ignorant Creature, he would see that he has nothing to be proud of: And, were not the whole Species miserable, he would not have those wretched Objects of Comparison before his Eyes, which are the Occasions of this Passion, and which make one Man value himself more than another.

A wise Man will be contented that his Glory be deferred 'till such Time as he shall be truly glorified; when his Understanding shall be cleared, his Will rectified, and his Happiness assured; or, in other Words, when he shall be neither sinful, nor ignorant, nor miserable.

If there be any Thing which makes Human Nature appear ridiculous to Beings of superior Faculties, it must be *Pride*. They know so well the Vanity of those imaginary Perfections that swell the Heart of Man, and of those little supernumerary Advantages, whether in Birth, Fortune,
or

or Title, which one Man enjoys above another, that it must certainly very much astonish, if it does not very much divert them, when they see a Mortal puffed up, and valuing himself above his Neighbours, on any of these Accounts, at the same Time that he is obnoxious to all the common Calamities of the Species.

OF INDUSTRY.

IT has been observed by Writers of Morality, that in Order to quicken Human Industry, Providence has so contrived it, that our daily Food is not to be procured without much Pains and Labour. The Chase of Birds and Beasts, the several Arts of Fishing, with all the different Kinds of Agriculture, are necessary Scenes of Business, and give Employment to the greatest Part of Mankind. If we look into the Brute Creation, we find all its Individuals engaged in a painful and laborious Way of Life, to procure a necessary Subsistence for themselves, or those that grow up under them: The Preservation of their Being is the whole Business of it. An idle Man is therefore a Kind of Monster in the Creation. All Nature is busy about him; every Animal he

fees reproaches him. Let such a Man, who lies as a Burden, or dead Weight, upon the Species, and contributes nothing either to the Riches of the Commonwealth, or to the Maintenance of himself and Family, consider that Instinct with which Providence has endowed the Ant, and by which is exhibited an Example of Industry to rational Creatures.

The REPROACH of IDLENESS.

IN comparing together the INDUSTRY of Man with that of other Creatures, I cannot but observe, that notwithstanding we are obliged by Duty to keep ourselves in constant Employ, after the same Manner as inferior Animals are prompted to it by Instinct, we fall very short of them in this Particular. We are here the more inexcusable, because there is a greater Variety of Business, to which we may apply ourselves. Reason opens to us a large Field of Affairs, which other Creatures are not capable of. Beasts of Prey, and, I believe, of all other Kinds, in their natural State of Being, divide their Time between Action and Rest. They are always at work or asleep: In short, their

their waking Hours are wholly taken up in seeking after their Food, or in consuming it. The Human Species only, to the great Reproach of our Natures, are filled with Complaints, that *the Day hangs heavy on them, that they do not know what to do with themselves, that they are at a Loss how to pass away their Time*, with many of the like shameful Murmurs, which we often find in the Mouths of those who are stiled Reasonable Beings. How monstrous are such Expressions among Creatures, who have the Labours of the Mind, as well as those of the Body, to furnish them with proper Employment; who, besides the Business of their proper Callings and Professions, can apply themselves to the Duties of Religion, to Meditation, to the reading of useful Books, to Discourse; in a Word, who may exercise themselves in the unbounded Pursuits of Knowledge and Virtue, and every Hour of their Lives make themselves wiser or better than they were before.

I shall conclude with recommending to them the same short Self-Examination. If every one of them frequently lays his Hand upon his Heart, and considers what he is doing, it will check him in all the idle, or what is worse, the vicious Moments of Life; lift up his Mind, when it is running on in

a Series of indifferent Actions, and encourage him when he is engaged in those which are virtuous and laudable. In a Word, it will very much alleviate that Guilt which the best of Men have Reason to acknowledge in their daily Confession, of *leaving undone those Things which they ought to have done, and of doing those Things which they ought not to have done.*

OF HONOUR.

EVERY Principle that is a Motive to good Actions ought to be encouraged, since Men are of so different a Make, that the same Principle does not work equally upon all Minds. What some Men are prompted to by Conscience, Duty, or Religion, which are only different Names for the same Thing, others are prompted to by HONOUR.

The Sense of HONOUR is of so fine and delicate a Nature, that it is only to be met with in Minds which are naturally noble; or in such as have been cultivated by great Examples, or a refined Education.

But as nothing is more pernicious than a Principle of Action, when it is misunderstood, I shall consider HONOUR with
Respect

Respect to three Sorts of Men. First of all, with Regard to those who have a right Notion of it: Secondly, with Regard to those who have a mistaken Notion of it: And, Thirdly, with Regard to those who treat it as Chimerical, and turn it into Ridicule.

In the first Place, *true HONOUR*, tho' it be a different Principle from Religion, is that which produces the same Effects. The Lines of Action, though drawn from different Parts, terminate in the same Point. Religion embraces Virtue, as it is enjoined by the Laws of God; *HONOUR*, as it is graceful and ornamental to Human Nature. The Religious Man *fears*, the Man of *HONOUR* *scorns* to do an ill Action: The former considers Vice as something that is beneath him, the other as something that is offensive to the Divine Being: The one, as what is *unbecoming*, the other as what is *forbidden*. Thus *SENECA* speaks in the natural and genuine Language of a Man of *Honour*, when he declares, That were there no God to see or punish Vice, he would not commit it, because it is of so mean, so base, and so vile a Nature.

In the second Place, we are to consider those who have mistaken Notions of *Honour*, and these are such as establish any Thing

Thing to themselves for a Point of *Honour*, which is contrary either to the Laws of God, or of their Country ; who think it more honourable to revenge, than to forgive an Injury ; who make no Scruple of telling a Lie, but would put any Man to Death that accuseth them of it ; who are more careful to guard their Reputation by their Courage than by their Virtue. True Fortitude is indeed so becoming in Human Nature, that he who wants it scarce deserves the Name of a Man ; but we find several, who so much abuse this Notion, that they place the whole Idea of *Honour* in a Kind of brutal Courage ; by which Means we have had many among us, who have called themselves Men of *Honour*, that would have been a Disgrace to a Gibbet. In a Word, the Man who sacrifices any Duty of a reasonable Creature to a prevailing Mode or Fashion, who looks upon any Thing as honourable that is displeasing to his Maker, or destructive to Society, who thinks himself obliged by this Principle to the Practice of some Virtues, and not of others, is by no Means to be reckoned among true Men of *Honour*.

In the third Place, we are to consider those Persons, who treat this Principle as chimerical, and turn it into Ridicule. Men who

who are professedly of no Honour, are of a more profligate and abandoned Nature than even those who are acted by false Notions of it, as there is more Hopes of a Heretick than of an Atheist. These Sons of Infamy consider Honour as a fine imaginary Notion, that lead astray young unexperienced Men, and draws them into real Mischiefs, while they are engaged in the Pursuits of a Shadow. These are generally Persons who, in *SHAKE-SPEAR'S* Phrase, are *worn and hackneyed in the Ways of Men*; whose Imaginations are grown callous, and have lost all those delicate Sentiments, which are natural to Minds that are innocent and undepraved. Such old battered Miscreants ridicule every Thing as Romantick, that comes in Competition with their present Interest, and treat those Persons as Visionaries, who dare stand up in a corrupt Age for what has not its immediate Reward joined to it. The Talents, Interest, or Experience of such Men, make them so very often useful in all Parties, and at all Times: But whatever Wealth and Dignities they may arrive at, they ought to consider, that every one stands as a Blot in the Annals of his Country, who arrives at the Temple of HONOUR by any other Way than through that of VIRTUE.

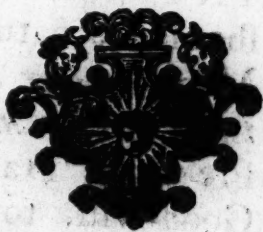
OF

OF COMPLAISANCE.

COMPLAISANCE renders a Superior amiable, an Equal agreeable, and an Inferior acceptable. It smooths Distinction, sweetens Conversation, and makes every one in the Company pleased with himself. It produces Good-nature and mutual Benevolence, encourages the Timorous, soothes the Turbulent, humanizes the Fierce, and distinguishes a Society of civilized Persons from a Confusion of Savages. In a Word, COMPLAISANCE is a Virtue that blends all Orders of Men together in a friendly Interchange of Words and Actions, and is suited to that Equality of Human Nature which every one ought to consider, so far as is consistent with the Order and OEconomy of the World. If we could look into the secret Anguish and Affliction of every Man's Heart, we should often find that more of it arises from little imaginary Distresses, such as Checks, Frowns, Contradictions, Expressions of Contempt, and (what SHAKESPEARE, in *Hamlet*, reckons among other Evils under the Sun)

— The poor Man's Contumely,
The Insolence of Office, and the Spurns
That patient Merit of the Unworthy
takes, than

than from the more real Pains and Calamities of Life. The only Method to remove these imaginary Distresses, as much as possible out of Human Life, would be the universal Practice of such an ingenuous Complaisance as I have been here describing, which, as it is a Virtue, may be defined to be *a constant Endeavour to please those whom we converse with, so far as we may do it innocently.* I shall here add, that I know nothing so effectual to raise a Man's Fortune as COMPLAISANCE, which recommends more to the Favour of the Great, than Wit, Knowledge, or any other Talent whatsoever.



E

POLITICAL



POLITICAL
MAXIMS, &c *

*Of the LOVE which we Owe to our
COUNTRY.*

I.



THAT one would think should be natural to every Man, (*under a well instituted Government*) is a Desire to be Happy, and a Good-will towards those who are the Instruments of making them so.

II.

LADIES are always of great Use to the Party they espouse, and never fail to

* *Selected from the FREEHOLDER.*

to win over Numbers to it. It has been an uncontroverted Maxim in all Ages, That though a *Husband* is sometimes a stubborn Sort of a Creature, a *Lover* is always at the Devotion of his *Mistress*.

III.

AS *Self-Love* is an Instinct planted in us for the Good and Safety of each particular Person, the *Love of our Country* is impressed on our Minds for the Happiness and Preservation of the Community. There is no greater Sign of a general Decay of Virtue in a Nation, than a Want of Zeal in its Inhabitants for the Good of their Country.

IV.

AS the *Love of ones Country* is natural to every Man, any particular Nation, who, by *false Politicks*, shall endeavour to stifle or restrain it, will not be upon a Level with others.

V.

ALL *Casuists* are unanimous in determining, that when the Good of ones Country interferes even with the Life of the most beloved Relation, dearest Friend, or greatest Benefactor, it is to be preferred without Exception.

VI.

NO Nation was ever famous for its *Morals*, which was not at the same Time

remarkable for its *Publick Spirit*: And there is no Remark more common among the ancient Historians, than that when the *State* was corrupted with Avarice and Luxury, it was in Danger of being betray'd or fold.

The Guilt of PERJURY.

VII.

ALL Casuists who have gained any Esteem for their Learning, Judgment, or Morality, have unanimously determined, that an *Oath* is always to be taken in the Sense of that Authority which imposes it; and that those, whose Hearts do not concur with their Lips in the Form of these publick Protestations, or who have any mental Reserves, or who take an *Oath* against their Consciences, upon any Motive whatsoever; or with a Design to break it, or repent of it, are guilty of *PERJURY*. Any of these, or the like Circumstances, instead of alleviating the Crime, make it more heinous, as they are premeditated Frauds, (which it is the chief Design of an *Oath* to prevent) and the most flagrant Instances of Infincerity to Men and Irreverence to their Maker. For this Reason, the *Perjury* of a Man, who takes an *Oath* with an Intention

tion to keep it, and is afterwards seduced to the Violation of it, (though a Crime not to be thought of, without the greatest Horror) is yet, in some Respects, not quite so black as the *Perjury* above-mentioned. It is indeed a very unhappy Token of the great Corruption of our Manners, that there should be any so inconsiderate among us, as to sacrifice the standing and essential Duties of Morality to the Views of Politicks; and that when the Love of our Country is *acknowledged* to be a *Virtue*, there should be any Occasion to shew that *PERJURY* is a Sin.

VIII.

PERJURY, with Relation to publick *Oaths*, has in it all the aggravating Circumstances, which can attend that Crime. We take them before the Magistrates of publick Justice; are reminded by the Ceremony, that it is a Part of that Obedience which we learn from the Gospel; expressly disavow all Evasions and mental Reservations whatsoever; appeal to Almighty God for the Integrity of our Hearts, and only desire him to be our Helper, as we fulfil the *Oath* we there take in his Presence. What then must be the Success that a Man can hope for, who turns a Rebel, after having disclaimed the divine Assistance; but upon Condition of being a faithful and loyal Subject? He first
of

of all desires that God may help him, as he shall keep his *Oaths*, and afterwards hopes to prosper in an Enterprize, which is the direct Breach of them. Since therefore *PERJURY*, by the common Sense of Mankind, the Reason of the Thing, and from the whole Tenour of Christianity, is a Crime of so flagitious a Nature, we cannot be too careful in avoiding every Approach towards it.

IX.

IN a Nation which is tied down by such Religious and Solemn Engagements, the Peoples Loyalty will keep Pace with their Morality; and in Proportion as they are sincere Christians they will be faithful Subjects.

X.

THE most fruitful Source of Falshood and Calumny, is that which, one would think, should be the least able to produce them; I mean a pretended Concern for the Safety of our established Religion. Were People as anxious for the Doctrines, which are essential to the Church of *England*, as they are for the nominal Distinction of adhering to its Interests, they would know, that the sincere Observation of publick Oaths, Allegiance to their King, Submission to their Bishops, Zeal against Popery, and Abhorrence of Rebellion,

lion, are the great Points that adorn the Character of the Church of *England*, and in which the Authors of the Reformed Religion in this Nation have always gloried.

XI.

WHEN a leading Man begins to grow apprehensive for the Church, you may be sure, that he is either in Danger of losing a Place, or in Despair of getting one. It is pleasant on these Occasions, to see a notorious Profligate seized with a Concern for his Religion, and converting his Spleen into Zeal.

XII.

Party-FICTIONS are the proper Subjects of Mirth and Laughter, their deluded Believers are only to be treated with Pity or Contempt. But as for those Incendiaries of Figure and Distinction, who are the Inventors and Publishers of such gross Falshoods and Calumnies, they cannot be regarded by others, but with the utmost Detestation and Abhorrence; nor, one would think, by themselves, without the greatest Remorse and Compunction of Heart; when they consider, that in Order to give a Spirit to a desperate Cause, they have, by their false and treacherous Insinuations and Reports, betrayed so many of their Friends into their own Destruction.

XIII.

XIII.

THE PEOPLE are made to believe, that *Passive-Obedience* and *Non-Resistance*, *Unlimited Power* and *Indefeasible Right*, have something of a Venerable and Religious Meaning in them; whereas in Reality they only imply, that the *KING* has a Right to be a *TIRANT*, and that his Subjects are obliged in Conscience to be *SLAVES*.

The Guilt of REBELLION.

XIV.

REBELLION is a Violation of all those Engagements, which every Government exacts from such Persons as live under it; and consequently the most base and pernicious Instance of Treachery and Perfidiousness.

XV.

WHEN in the *Division of PARTIES*, Men only strive for the first Place in the *PRINCE's Favour*; when all are attached to the same Form of Government, and contend only for the highest Offices in it; a prudent and an honest Man may look upon the Struggle with Indifference, and be in no great Pain for the Success of either Side,

XVI.

XVI.

MEN who have any natural Love to their Country, or Sense of their Duty, should exert their united Strength in a Cause that is common to all *Parties*. In such a Case an *avowed Indifference* is *Treachery* to our Fellow-Subjects; and a *lukewarm Allegiance* may prove as pernicious in its Consequences as *Treason*.

How MINISTERS of STATE should bear an undeserved Reproach.

XVII.

A STATESMAN, who is posselt of real Merit, should look upon his Political Censurers with the same Neglect that a good *Writer* regards his *Criticks*, who are generally a Race of Men that are not able to discover the Beauties of a Work they examine, and deny that Approbation to others, which they never met with themselves. *PATRIOTS* therefore should rather rejoice in the Success of their Designs, than be mortified by those who misrepresent them; and consider, that not only Envy, but Vanity has a Share in the Detraction of their Adversaries.

XVIII.

PUBLICK-MINISTERS would likewise do well to consider, that the principal

cial Authors of such Reproaches as are cast upon them, are those who have a Mind to get their Places: And as for Censure arising from this Motive, it is in their Power to escape it when they please, and turn it upon their Competitors.

XIX.

MALECONTENTS of an inferior Character are acted by the same Principle; for so long as there are Employments of all Sizes, there will be Murmurers of all Degrees.

XX.

I have heard of a Country Gentleman, who made a very long and melancholy Complaint to the late Duke of *Buckingham*, when he was in great Power at Court, of several publick Grievances. The Duke, after having given him a very patient Hearing, *My dear Friend*, says he, *this is but too true; but I have thought of an Expedient which will set all Things right, and that very soon.* His Country Friend asked him what it was? *You must know*, says the Duke, *there's a Place of Five Hundred Pounds a Year fallen this very Morning, which I intend to put you in Possession of.* The Gentleman thanked his Grace, went away satisfied, and thought the Nation the happiest under Heaven during that whole Ministry.

XXI.

XXI.

A *Virtuous Man*, who lays out his Endeavours for the Good of his Country, should never be troubled at the Reports which are made of him, so long as he is conscious of his own Integrity: He should rather be pleased to find People descanting upon his Actions, because when they are thoroughly canvassed and examined, they are sure in the End to turn to his Honour and Advantage. The reasonable and unprejudiced Part of Mankind will be of his Side, and rejoice to see their common Interest lodged in such honest Hands.

XXII.

A strict Examination of a great Man's Character, is like the Tryal of a suspected Chastity, which was made among the *Jews* by the Waters of Jealousy. *Moses* assures us, that the Criminal burst upon the Drinking of them; but if she was accused wrongfully, the *Rabbins* tell us, they heightened her Charms, and made her much more amiable than before: So that they destroyed the Guilty, but beautified the Innocent.

XXIII.

THE *Political Faith* of a *Malecontent* is altogether founded on Hope: He does not give Credit to any Thing because it is probable, but because it is pleasing: His

Wishes serve him instead of Reasons, to confirm the Truth of what he hears. There is no Report so incredible or contradictory in itself, which he doth not chearfully believe, if it tends to the Advancement of the Cause.

XXIV.

A *Malecontent* who is a good Believer, has generally Reason to repeat the celebrated Rant of an ancient Father, *Credo quia impossibile est* : i. e. It must be True, because it is Impossible.

XXV.

IT has been very well observed, that the most credulous Man in the World is the *Atheist*, who believes the Universe to be the Production of Chance. In the same Manner a *Malecontent*, who is the greatest Believer in what is improbable, is the greatest Infidel in what is certain.

XXVI.

KING CHARLES the Second, when he was at *Windsor*, used to amuse himself with the Conversation of the famous VOSSIUS, who was full of Stories relating to the Antiquity, Learning, and Manners of the *Chinese*, and at the same Time a Free-Thinker in Points of Religion. The KING, upon hearing him repeat some incredible Accounts of these Eastern People, turning to those who were about

about him, *This Learned Divine*, said he, *is a very strange Man! He believes every Thing but the BIBLE.*

XXVII.

WHEN *you* cannot refute an Adversary, the shortest way is to Libel him; and to endeavour at the making his Person odious, when *you* cannot represent his Notions as absurd.

XXVIII.

AS Adversity makes a Man wise in his private Affairs, *civil Calamities* give him Prudence and Circumspection in his publick Conduct.

XXIX.

THE Miseries of the *Civil War* under the Reign of KING *CHARLES the First*, and the Consequences which ensued upon them, did, for many Years, deter the Inhabitants of our Island from the Thoughts of engaging anew in such desperate Undertakings; and convinced them, by fatal Experience, that nothing could be so pernicious to the *English*, and so opposite to the Genius of the People, as the Subversion of *Monarchy*.

XXX.

AN Army of Trumpeters would give as great a Strength to a Cause, as a Confederacy of Tongue-Warriours; who, like those military Musicians, content themselves

selves with animating their Friends to Battle, and run out of the Engagement upon the first Onset.

XXXI.

NOTHING can be more contemptible and insignificant, than the Scum of a People, when they are instigated against a KING, who is supported by the two Branches of the Legislature. A Mob may pull down a Meeting-House, but will never be able to overturn a Government.

Of the Practice of MORALITY.

XXXII.

COMMON Sense, as well as the Experience of all Ages, teaches us, that no Government can flourish which doth not encourage and propagate Religion and Morality among all its particular Members.

XXXIII.

JUSTICE, Temperance, Humility, and almost every other moral Virtue, do not only derive the Blessings of Providence upon those who exercise them, but are the natural Means for acquiring the publick Prosperity.

XXXIV.

XXXIV.

RELIGIOUS Motives and Instincts are so busy in the Heart of every reasonable Creature, that a Man who would hope to govern a Society without any Regard to these Principles, is as much to be contemned for his Folly, as to be detested for his Impiety.

XXXV.

THE World is never sunk into such a State of Degeneracy, but they pay a natural Veneration to Men of Virtue; and rejoice to see themselves conducted by those, who act under the Awe of a supreme Being, and who think themselves accountable for all their Proceedings to the great Judge and Superintendant of Human Affairs.

XXXVI.

PREJUDICE and Self-Sufficiency naturally proceed from Inexperience of the World and Ignorance of Mankind.

XXXVII.

AS it requires but very small Abilities to discover the Imperfections of another, we find that none are more apt to turn their Neighbours into Ridicule, than those who are the most ridiculous in their own private Conduct.

XXXVIII.

XXXVIII.

PUNISHMENTS are necessary to shew there is *Justice* in a Government, and *PARDONS* to shew there is *Mercy*; and both together convince the People, that under a good Administration there is not only a Difference made between the Guilty and the Innocent; but even among the Guilty, between such as are more or less criminal.

XXXIX.

IT was a famous Saying of *William Rufus*, and is quoted to his Honour by Historians; *Whosoever spares perjured Men, Robbers, Plunderers, and Traytors, deprives all good Men of their Peace and Quietness, and lays a Foundation of innumerable Mischiefs to the Virtuous and Innocent.*

XL.

MERCY, in the true Sense of the Word, is that Virtue by which a Prince approaches nearest to him whom he represents; and whilst he is neither remiss nor extreme, to animadvert upon those who offend him, that Logick will hold true of him, which is applied to the Great Judge of all the Earth; *With Thee there is Mercy, therefore shalt Thou be feared.*

The

The Absurdity of a PARTY SPIRIT.

XLI.

WE seem to have such a Relish for *Faction*, as to have lost that of *Wit*; and are so used to the Bitterness of *Party Rage*, that we cannot be gratified with the highest Entertainment that has not this Kind of Seasoning in it: But as no Work must expect to live long, which draws all its Beauty from the Colour of the Times, so neither can that Pleasure be of greater Continuance, which arises from the Prejudice or Malice of its Hearers.

XLII.

SINCE the present Hatred and Violence of Parties is so unspeakably pernicious to the Community, and none can do a better Service to their Country, than those who use their utmost Endeavours to extinguish it, we may reasonably hope, that the more elegant Part of the Nation will give a good Example to the rest, and put an End to so absurd and foolish a Practice, which makes our most refined Diversions detrimental to the Publick, and in a particular Manner, destructive of all Politeness.

XLIII.

IT were happy for us, could we prevail upon ourselves to imagine, that one

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who

who differs from us in Opinion may possibly be an honest Man; and that we might do the same Justice to one another, which will be done us hereafter by those who shall make their Appearance in the World, when this Generation is no more.

*The Inconsistence of a Popish PRINCE
and Protestant SUBJECTS.*

XLIV.

AMONG all the Paradoxes in Politicks which have been advanc'd by some among us, there is none so absurd and shocking to the most ordinary Understanding, as that it is possible for *Great Britain*, to be quietly governed by a *Popish* Sovereign.

XLV.

WE are convinced by the Experience of our own Times, that our Constitution is not able to bear a *Popish* Prince at the Head of it. If any of our *English* Monarchs might have hoped to reign quietly under such Circumstances, it would have been King *CHARLES the Second*, who was received with all the Joy and Goodwill that are natural to a People newly rescued from a Tyranny which had long oppressed them in several Shapes. But this Monarch was too wise to own himself a
Roman

Roman Catholick, even in that Juncture of Time, or to imagine it practicable for an avowed *Popish* Prince to govern a Protestant People. His Brother, King *JAMES the Second*, tried that Experiment, and tho' he was endowed with many Royal Virtues, and might have made a Nation of *Roman* Catholicks happy under his Administration, yet the Grievances we suffered in his Reign proceeded purely from his Religion: And they were such as made the whole Body of the Nobility, Clergy, and Commonalty, rise up as one Man against him, and oblige him to quit the Throne of his Ancestors.

XLVI.

WE have only the Vices of a Protestant Prince to fear, and may be made happy by his Virtues: But in a *Popish* Prince we have no Chance for our Prosperity; his very Piety obliges him to our Destruction; and in Proportion as he is more Religious, he becomes more Insupportable.

XLVII.

CAN we imagine that our *British* Clergy would be quiet under a Prince, who is zealous for his Religion, and obliged by it to subvert those Doctrines which it is their Duty to defend and propagate? Nay, would any of those Men themselves, who are the Champions for a *Popish* Successor,

unless such of them as are professed *Roman Catholics*, or disposed to be so, live quiet under a Government, which at the best would make Use of all indirect Methods in Favour of a Religion that is inconsistent with our Laws and Liberties, and would impose on us such a Yoke, as neither we nor our Fathers were able to bear? All the Quiet that could be expected from such a Reign, must be the Result of Absolute Power on the one Hand, and a despicable Slavery on the other: And I believe every reasonable Man will be of the *Roman Historian's* Opinion, *that a disturbed Liberty is better than a quiet Servitude.*

XLVIII.

THERE is not indeed a greater Absurdity, than to imagine the Quiet of a Nation can arise from an Establishment, in which the King would be of one Communion, and the People of another; especially when the Religion of the *Sovereign* carries in it the utmost Malignity to that of the *Subject*: What Harmony and Correspondence can be expected between them, when they cannot join together in the most joyful, the most solemn, and most laudable Action of reasonable Creatures; in a Word, where the Prince considers his People as *Hereticks*, and the People look upon their Prince as an *Idolator*!

Of

Of the Decay of PIETY.

XLIX.

IT is a melancholy Reflection, that our Country, which in Times of Popery was called *The Nation of Saints*, should now have less Appearance of Religion in it than any other neighbouring State or Kingdom, whether they be such as continue still immersed in the Errors of the Church of *Rome*, or such as are recovered out of them.

L.

IT was formerly thought dangerous for a young Man to travel, lest he should return an *Atheist* to his native Country : But at present it is certain, that an *Englishman*, who has any tolerable Degree of Reflection, cannot be better awakened to a Sense of Religion in general, than by observing how the Minds of all Mankind are set upon this important Point ; how every Nation is serious and attentive to the great Business of their Being ; and that in other Countries a Man is not out of Fashion, who is bold and open in the Profession and Practice of all Christian Duties.

LI. This

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THIS Decay of Piety is by no Means to be imputed to the *Reformation*, which in its first Establishment produced its proper Fruits, distinguished the whole Age with shining Instances of Virtue and Morality. If we would trace out the Original of that flagrant and avowed Impiety, which has prevailed among us for some Years, we should find, that it owes its Rise to that opposite Extream of *Cant* and *Hypocrisy*, which had taken Possession of the Peoples Minds in the Times of the great *Rebellion*, and of the Usurpation that succeeded it. The Practices of these Men, under the Covert of a feigned Zeal, made even the Appearances of sincere Devotion ridiculous and unpopular.

LII.

THE Raillery of the Wits and Courtiers, in King *CHARLES the Second's* Reign, upon every Thing which they then called *precise*, was carried to so great an Extravagance, that it almost put Christianity out of Countenance. The Ridicule grew so strong and licentious, that from this Time we may date that remarkable Turn in the Behaviour of our fashionable *Englishmen*, that makes them shame-faced in the Exercises of those Duties which they were sent into the World to perform.

The

The Character of a STATESWOMAN.

LIII.

IT is the Ambition of the Male Part of the World to make themselves esteemed, and of the Female to make themselves beloved. There is nothing which makes the *Fair* Sex more unamiable than Party-Rage. The finest Woman, in a Transport of Fury, loses the Use of her Face: Instead of charming her Beholders, she frights both Friend and Foe. The latter can never be smitten by so bitter an Enemy, nor the former captivated by a Nymph, who, upon Occasion, can be so very angry. The most endearing of our beautiful Fellow-Subjects, are those, whose Minds are the least imbittered with the Passions and Prejudices of either Side; and who discover the native Sweetness of the Sex in every Part of their Conversation and Behaviour. A lovely Woman, who thus flourishes in her Innocence and Good-Humour, amidst that mutual Spite and Rancour, which prevails among her exasperated Sisterhood, appears more amiable by the Singularity of her Character, and may be compared, with *SOLOMON's* Bride, to a *Lilly among Thorns*.

LIV.

LIV.

A Stateswoman is as ridiculous a Creature as a Cot-Quean. Each of the Sexes should keep within its particular Bounds, and content themselves to excel within their respective Districts. When *VENUS* complained to *JUPITER* of the Wound which she had received in Battle, the Father of the Gods smiled upon her, and put her in Mind, that instead of mixing in a War, which was not her Business, she should have been officiating in her proper Ministry, and carrying on the Delights of Marriage. The Delicacy of several modern Criticks has been offended with *Homers Billingsgate* Warriours; but a scolding Heroe is, at the worst, a more tolerable Character than a Bully in Petticoats. To which we may add, that the keenest Satyrift, among the Antients, looked upon nothing as a more proper Subject of Railery and Invective, than a Female Gladiator.

BRITONS, Free-Thinkers in Politicks.

LV.

THERE is scarce any Man in *England*, of what Denomination soever, that is not a Free-Thinker in Politicks, and hath not some particular Notions

tions of his own, by which he distinguishes himself from the rest of the Community. Almost every Age, Profession, and Sex among us, has its Favourite Set of Ministers, and Scheme of Government.

LVI.

Our CHILDREN are initiated into Factions before they know their Right Hand from their Left. They no sooner begin to speak, but *Whig* and *Tory* are the first Words they learn. They are taught in their Infancy to hate one Half of the Nation; and contract all the Virulence and Passion of a Party, before they come to the Use of their Reason.

LVII.

As for our NOBILITY, they are Politicians by Birth; and though the *Commons* of the Nation delegate their Power in the Community to certain Representatives, every one reserves to himself a private Jurisdiction, or Privilege, of censuring their Conduct, and rectifying the Legislature.

LVIII.

There is scarce a *Fresh-Man* in either University, who is not able to mend the Constitution in several Particulars. We see *Squires* and *Yeomen* coming up to Town every Day, so full of Politics, that, to use the Thought of an

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ingenious Gentleman, we are frequently put in Mind of *Roman* Dictators, who were called from the Plough. You can scarce see a Bench of *Porters*, without two or three Casuists in it, that will settle you the Right of Princes, and state the Bounds of the Civil and Ecclesiastical Power, in the drinking of a Pot of Ale. What is more usual than on a Rejoycing Night to meet with a drunken *Cobler* bawling out for the *Church*, and perhaps knocked down a little after, by an Enemy in his own Profession, who is a Lover of *Moderation* !

LIX.

In short, there is hardly a *Female* in this our Metropolis, who is not a competent Judge of our highest Controversies in Church and State. We have several *Oyster-Women* that hold the Unlawfulness of *Episcopacy* ; and *Cinder-Wenches* that are great Sticklers for *Indefeasible Right*.

The Preference of the WHIG-Scheme to that of the TORIES.

LX.

THE *Tories* tell us, that the *Whig-Scheme* would end in *Presbyterianism* and a *Commonwealth*. The *Whigs* tell us, on the other Side, that the *Tory-Scheme*

Scheme would terminate in *Popery* and *Arbitrary Governments*. Were these Reproaches mutually true ; which would be most preferable to any Man of Common-Sense, *Presbyterianism* and a *Republican Form* of Government, or *Popery* and *Tyranny* ? Both Extremes are indeed dreadful, but not equally so ; both to be regarded with the utmost Aversion by the Friends of our Constitution, and Lovers of our Country : But if one of them were inevitable, who would not rather chuse to live under a State of excessive Liberty, than of Slavery, and not prefer a Religion that differs from our own in the Circumstantials, before one that differs from it in the Essentials of Christianity !

LXI.

I would recommend to our *Malecontents*, the Advice given by a great Moralist to his Friend upon another Occasion ; That he would shew it was in the Power of Wisdom to compose his Passions ; and let that be *the Work of Reason*, which would certainly be *the Effect of Time*.





MAXIMS, OBSERVATIONS, &c.*

*The GOOD MAN'S SECURITY against
the FEAR of DEATH.*



THE Horror with which we entertain the Thoughts of *Death*, (or indeed of any future Evil) and the Uncertainty of its Approach, fill a melancholy Mind with innumerable Apprehensions and Suspicions, and consequently dispose it to the Observation of many groundless Prodigies and Predictions. For as it is the chief Concern of wise Men to retrench the Evils of Life, by the Reasonings of Philosophy, it is the Employment of Fools to multiply them by the Sentiments of Superstition,

There

* Selected from the SPECTATOR.

There is but one Way of fortifying the Soul against these gloomy Presages and Terrors of Mind, and that is, by securing to ourselves the Friendship and Protection of that Being, who disposes of Events, and governs Futurity. He sees at one View the whole Thread of our Existence, not only that Part of it which we have already passed through, but that which runs forward into all the Depths of Eternity. When we lay us down to sleep, let us recommend ourselves to his Care; when we awake, let us give up ourselves to his Direction; amidst all the Evils that threaten us, let us look up to Him for Help, and question not but he will either avert them, or turn them to our Advantage. Tho' we know neither the Time, nor the Manner of the Death we are to die, we need not be at all solicitous about it; because we are sure that he knows them both, and that he will not fail to comfort and support us under them.

TRUE HAPPINESS.

TRUE HAPPINESS is of a retired Nature, and an Enemy to Pomp and Noise; it arises, in the first Place, from the Enjoyment of one's self; and in the next, from the Friendship and Conversation

sation of a few select Companions : It loves Shades and Solitude, and naturally haunts Groves and Fountains, Fields and Meadows : In short, it feels every Thing it wants within itself, and receives no Addition from Multitudes of Witnesses and Spectators. On the contrary, false Happiness loves to be in a Crowd, and to draw the Eyes of the World upon her : She does not receive any Satisfaction from the Applauses which she gives herself, but from the Admiration she raises in others : She flourishes in Courts and Palaces, Theatres and Assemblies, and has no Existence but when she is looked upon.

GALUMNY ; or, the Danger of SATIRE.

TH E R E is nothing that more betrays a base and ungenerous Spirit, than the giving of secret Stabs to a Man's Reputation. Lampoons and Satires, that are written with Wit and Spirit, are like poisoned Darts, which not only inflict a Wound, but make it incurable. For this Reason, I am very much troubled, when I see the Talents of Humour and Ridicule in the Possession of an ill-natured Man. There cannot be a greater Gratification to a barbarous and inhuman Wit, than to stir up Sorrow in the Heart of a private Person,

son, to raise Uneasiness among near Relations, and to expose whole Families to Derision, at the same Time that he remains unseen and undiscovered. If, besides the Accomplishments of being witty and ill-natured, a Man is vicious into the Bargain, he is one of the most mischievous Creatures that can enter into a civil Society. His Satire will then chiefly fall upon those who ought to be the most exempt from it. Virtue, Merit, and every Thing that is Praise-worthy, will be made the Subject of Ridicule and Buffoonry. It is impossible to enumerate the Evils which arise from these Arrows that fly in the Dark; and I know no other Excuse that is or can be made for them, than that the Wounds they give are only imaginary, and produce nothing more than a secret Shame and Sorrow in the Mind of the suffering Person. It must indeed be confessed, that a Lampoon or a Satire do not carry in them Robbery or Murder; but at the same Time, how many are there, that would not rather lose a considerable Sum of Money, or even Life itself, than be set up as a Mark of Infamy and Derision? And in this Case a Man should consider, that an Injury is not to be measured by the Notions of him that gives, but of him that receives it.

Those

Those who can put the best Countenance upon Outrages of this Nature which are offered them, are not without their secret Anguish: For my own Part, I would never trust a Man that I thought was capable of giving these secret Wounds; and cannot but think that he would hurt the Person, whose Reputation he thus assaults, in his Body or in his Fortune, could he do it with the same Security. There is indeed something very barbarous and inhuman in the ordinary Scribblers of Lampons. An innocent young Lady shall be exposed for an unhappy Feature. A Father of a Family turned to Ridicule, for some domestick Calamity. A Wife be made uneasy all her Life, for a mis-interpreted Word or Action. Nay, a good, a temperate, and a just Man, shall be put out of Countenance, by the Representation of those Qualities that should do him Honour. So pernicious a Thing is Wit, when it is not tempered with Virtue and Humanity. I have indeed heard of heedless inconsiderate Writers, that without any Malice have sacrificed the Reputation of their Friends and Acquaintance to a certain Levity of Temper, and a silly Ambition of distinguishing themselves by a Spirit of Raillery and Satire: As if it were not infinitely more honourable to be a good-natured

tured Man than a Wit. Where there is this little petulant Humour in an Author, he is often very mischievous without designing to be so. For which Reason I always lay it down as a Rule, that an indiscreet Man is more hurtful than an ill-natured one; for as the former will only attack those he wishes well to, the other injures indifferently both Friends and Foes.

*The DIGNITY and EXCELLENCY of
TRAGEDY.*

AS a perfect TRAGEDY is the noblest Production of Human Nature, so it is capable of giving the Mind one of the most delightful and most improving Entertainments. A virtuous Man (says *Seneca*) struggling with Misfortunes, is such a Spectacle as Gods might look upon with Pleasure: And such Pleasure it is which one meets with in the Representation of a well-written TRAGEDY. Diversions of this Kind wear out of our Thoughts every Thing that is mean and little. They cherish and cultivate that Humanity which is the Ornament of our Nature: They soften Insolence, sooth Affliction, and subdue the Mind to the Dispensations of Providence.

AVARICE and LUXURY.

WHen a Government flourishes in Conquests, and is secure from Foreign Attacks, it naturally falls into all the Pleasures of LUXURY; and as these Pleasures are very expensive, they put those who are addicted to them upon raising fresh Supplies of Money, by all the Methods of Rapaciousness and Corruption; so that AVARICE and LUXURY very often become one complicated Principle of Action, in those whose Hearts are wholly set upon Ease, Magnificence, and Pleasure.

The most elegant and correct of all the *Latin* Historians observes, that in his Time, when the most formidable States of the World were subdued by the *Romans*, the Republick sunk into those two Vices of a quite different Nature, LUXURY and AVARICE: And accordingly describes *CATILINE* as one who coveted the Wealth of other Men, at the same Time that he squandered away his own. This Observation on the Commonwealth, when it was in its Height of Power and Riches, holds good of all Governments that are settled in a State of Ease and Prosperity. At such Times Men naturally endeavour to outshine one another in Pomp and Splendor,
and,

and, having no Fears to alarm them, indulge themselves in the Enjoyment of all the Pleasures they can get into their Possession; which naturally produces AVARICE, and an immoderate Pursuit after Wealth and Riches.

Of FAME, and the Pursuit after it.

IT is very strange to consider, that a Creature like Man, who is sensible of so many Weaknesses and Imperfections, should be actuated by a Love of FAME: That Vice and Ignorance, Imperfection and Misery, should contend for Praise, and endeavour, as much as possible, to make themselves Objects of Admiration.

But notwithstanding Man's Essential Perfection is but very little, his Comparative Perfection may be very considerable. If he looks upon himself in an abstracted Light, he has not much to boast of; but if he considers himself with Regard to others, he may find Occasion of glorying, if not in his own Virtues, at least in the Absence of another's Imperfections. This gives a different Turn to the Reflections of the wise Man and the Fool. The first endeavours to shine in himself, and the last to out-shine others. The first is humbled by the Sense of his own Infirmities, the last

last is lifted up by the Discovery of those which he observes in other Men. The wise Man considers what he wants, and the Fool what he abounds in. The wise Man is happy when he gains his own Approbation, and the Fool when he recommends himself to the Applause of those about him.

But however unreasonable and absurd this Passion for Admiration may appear in such a Creature as Man, it is not wholly to be discouraged, since it often produces very good Effects, not only as it restrains him from doing any Thing which is mean and contemptible, but as it pushes him to Actions which are great and glorious. The Principle may be defective, or faulty, but the Consequences it produces are so good, that, for the Benefit of Mankind, it ought not to be extinguished.

A CHECK to INORDINATE DESIRES.

THERE is not, in my Opinion, a Consideration more effectual to extinguish inordinate Desires, in the Soul of Man, than the Notions of *PLATO* and his Followers upon that Subject: They tell us, that every Passion which has been contracted by the Soul during her Residence in the Body, remains with her in a
separate

separate State; and that the Soul in the Body, or out of the Body, differs no more than the Man does from himself when he is in his House, or in open Air. When therefore the Obscene Passions in particular, have once taken Root, and spread themselves in the Soul, they cleave to her inseparably, and remain in her for ever, after the Body is cast off and thrown aside. As an Argument to confirm this their Doctrine, they observe, that a lewd Youth, who goes on in a continued Course of Voluptuousness, advances by Degrees into a libidinous old Man; and that the Passion survives in the Mind when it is altogether dead in the Body: Nay, that the Desire grows more violent, and (like all other Habits) gathers Strength by Age, at the same Time that it has no Power of executing its own Purposes. If, say they, the Soul is the most subject to these Passions at a Time when it has the least Instigation from the Body, we may well suppose she will still retain them when she is entirely divested of it: The very Substance of the Soul is festered with them; the Gangrene is gone too far to be ever cured; the Inflammation will rage to all Eternity.

In this therefore (say the *PLATONISTS*) consists the Punishment of a voluptuous Man after Death: He is tormented

ted with Desires which it is impossible for him to gratify ; solicited by a Passion that has neither Objects nor Organs adapted to it : He lives in a State of invincible Desire and Impotence, and always burns in the Pursuit of what he always despairs to possess. It is for this Reason (says *PLATO*) that the Souls of the Dead appear frequently in Cœmiteries, and hover about the Places where their Bodies are buried, as still hankering after their old brutal Pleasures, and desiring again to enter the Body that gave them an Opportunity of fulfilling them.

A REFLECTION on MORTALITY.

WHEN I look upon the Tombs of the Great, every Emotion of Envy dies in me ; when I read the Epitaphs of the Beautiful, every inordinate Desire goes out ; when I meet with the Grief of Parents upon a Tombstone, my Heart melts with Compassion ; when I see the Tomb of the Parents themselves, I consider the Vanity of grieving for those whom we must quickly follow ; when I see Kings lying by those who deposed them, when I consider Rival-Wits placed Side by Side, or the holy Men that divided the World with their Contests and Disputes, I reflect with

with Sorrow and Astonishment on the little Competitions, Factions, and Debates of Mankind ; when I read the several Dates of the Tombs ||, of some that dy'd Yesterday, and some Six Hundred Years ago, I consider that Great Day, when we shall all of us be Contemporaries, and make our Appearance together.

Upon the IMMORTALITY of the SOUL.

I Am now led into a Subject upon which I always meditate with great Delight, I mean the IMMORTALITY of the SOUL. When I run over in my Mind the several Arguments that establish'd this great Point, which is the Basis of Morality, and the Source of all the pleasing Hopes and secret Joys that can arise in the Heart of a reasonable Creature, I consider those several Proofs drawn,

FIRST, From the Nature of the Soul itself, and particularly its Immateriality ; which, though not absolutely necessary to the Eternity of its Duration, has, I think, been evinced to almost a Demonstration.

SECONDLY, From its Passions and Sentiments, as particularly from its Love of Existence, its Horrour of Annihilation, and its Hopes of Immortality, with that
secret

|| In *Westminster-Abbey*.

secret Satisfaction which it finds in the Practice of Virtue, and that Uneasiness which follows in it upon the Commission of Vice.

THIRDLY, From the Nature of the supream Being, whose Justice, Goodness, Wisdom and Veracity, are all concerned in this great Point.

But among these and other excellent Arguments for the IMMORTALITY of the SOUL, there is one drawn from the perpetual Progress of the SOUL to its Perfection, without a Possibility of ever arriving at it; which is a Hint that I do not remember to have seen opened and improved by others who have written on this Subject, though it seems to me to carry a great Weight with it: How can it enter into the Thoughts of Man, that the SOUL, which is capable of such immense Perfections, and of receiving new Improvements to all Eternity, shall fall away into nothing, almost as soon as it is created? Are such Abilities made for no Purpose? A Brute arrives at a Point of Perfection that he can never pass; in a few Years he has all the Endowments he is capable of, and were he to live ten thousand more, would be the same Thing he is at present. Were a HUMAN SOUL thus at a Stand in her Accomplishments; were her Faculties to be full blown, and incapable
of

of farther Enlargements, I could imagine it might fall away insensibly, and drop at once into a State of Annihilation: But can we believe a thinking Being, that is in a perpetual Progress of Improvements, and travelling on from Perfection to Perfection, after having just looked Abroad into the Works of its Creator, and made a few Discoveries of his infinite Goodness, Wisdom, and Power, must perish at her first setting out, and in the very Beginning of her Enquiries.

A Man, considered in his present State, seems only sent into the World to propagate his Kind. He provides himself with a Successor, and immediately quits his Post to make Room for him.

bæres

Hæredem alterius, velut unda supervenit undam.

He does not seem born to enjoy Life, but to deliver it down to others. This is not surprizing to consider in Animals, which are formed for our Use, and can finish their Business in a short Life. The Silk-worm, after having spun her Task, lays her Eggs and dies: But a Man can never have taken in his full Measure of Knowledge, has not Time to subdue his Passions, to establish his SOUL in Virtue,

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and

and come up to the Perfection of his Nature, before he is hurried off the Stage. Would an infinitely wise Being make such glorious Creatures for so mean a Purpose? Can he delight in the Production of such abortive Intelligencies, such short-liv'd reasonable Beings? Would he give us Talents that are not to be exerted? Capacities that are never to be gratified? How can we find that Wisdom, which shines through all his Works, in the Formation of Man, without looking on this World as only a Nursery for the next, and believing that the several Generations of rational Creatures, which rise up and disappear in such quick Successions, are only to receive their first Rudiments of Existence here, and afterwards to be transplanted into a more friendly Climate, where they spread and flourish to all Eternity?

There is not, in my Opinion, a more pleasing and triumphant Consideration in Religion, than this of the perpetual Progress which the Soul makes towards the Perfection of its Nature, without ever arriving at a Period in it. To look upon the Soul as going on from Strength to Strength; to consider that she is to shine for ever with new Accessions of Glory, and brighten to all Eternity; that she will be still adding Vertue to Vertue, and
Know-

Knowledge to Knowledge; carries in it something wonderfully agreeable to that Ambition which is natural to the Mind of Man: Nay, it must be a Prospect pleasing to God himself, to see his Creation for ever beautifying in his Eyes, and drawing nearer to him, by greater Degrees of Resemblance.

Methinks this single Consideration, of the Progress of a finite Spirit to Perfection, will be sufficient to extinguish all Envy in inferior Natures, and all Contempt in superior. That Cherubim, which now appears as a God to a HUMAN SOUL, knows very well that the Period will come about in Eternity, when the HUMAN SOUL shall be as perfect as he himself now is: Nay, when she shall look down upon that Degree of Perfection, as much as she now falls short of it. It is true, the higher Nature still advances, and by that Means preserves his Distance and Superiority in the Scale of Being; but he knows how high soever the Station is, of which he stands possessed at present, the Inferior Nature will at length mount up to it, and shine forth in the same Degree of Glory.

With what Astonishment and Veneration may we look into our own SOULS, when there are such hidden Stores of Virtue and Knowledge, such inexhausted Sources

Sources of Perfection? We know not yet what we shall be, nor will it ever enter into the Heart of Man, to conceive the Glory that will be always in Reserve for him. The Soul considered with its Creator, is like one of those Mathematical Lines, that may draw nearer to another for all Eternity, without a Possibility of touching it: And can there be a Thought so transporting, as to consider ourselves in these perpetual Approaches to him, who is not only the Standard of Perfection but of Happiness?

F I N I S.

